HARAMBEE FLAME

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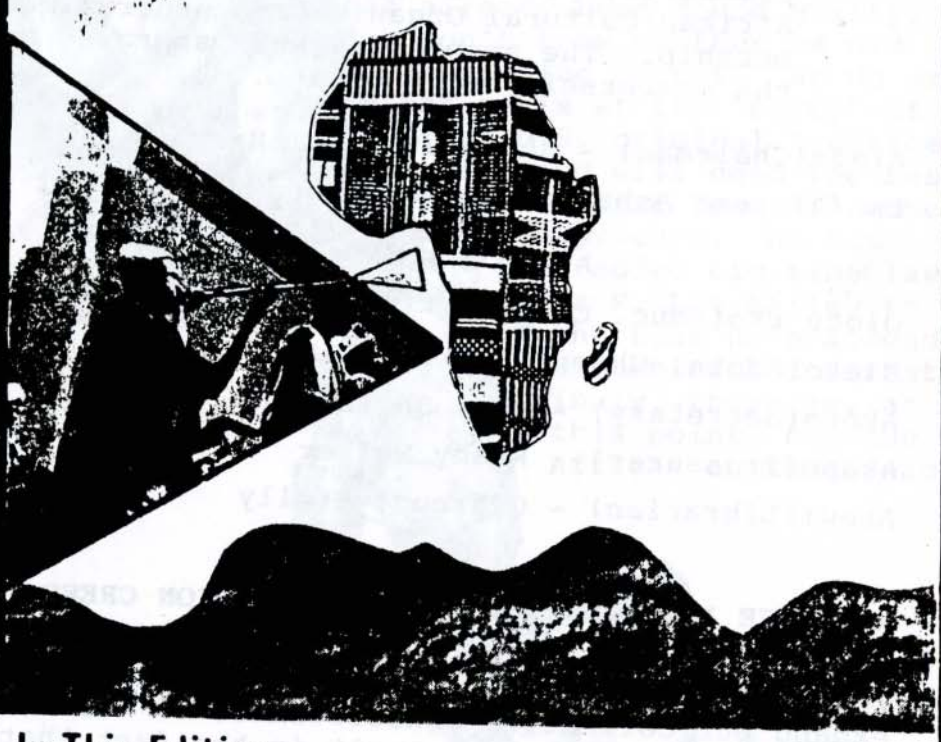

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HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Note: We held our annual elections in May. Our elected offices are those of the Alaga and the Eso/Alakoso Asha. They, in turn, appoint the other members of the Central Committee, pending approval of the Harambee Afrikan Cultural Organization general membership. The appointees were approved by the membership on June 14th.

Alaga(Chairman) - Shaheed Kaleel Hamza

Eso/Alakoso Asha(Sgt.-at-Arms and Chairman of the Cultural Affairs Committee) - Ajamu T'Shaka

Olotu Eko(Educ. Chrmn.) - Mondo

Eleto(Admin. Chrmn.) - Franklin Norman

Akowe(Secretary) - Hani Shaib

Akapo(Treasurer) - Kenny Walker

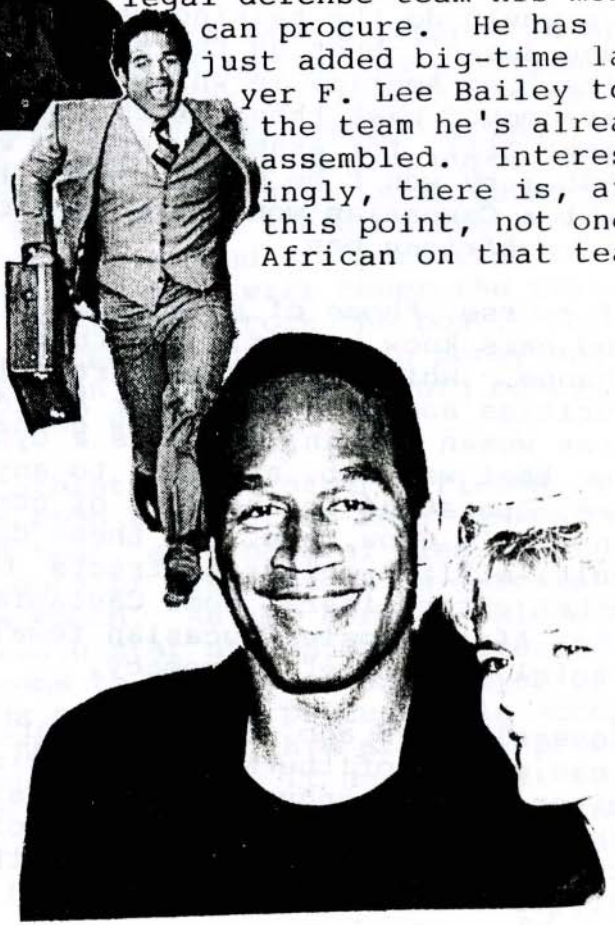
Akewi(Librarian) - Clarence Stelly

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Afrikans are beautiful in our own right rather than at the expense of any other ethnic group. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

COMMENTARY

As of this writing, O.J. Simpson is in a jail cell in Los Angeles, awaiting a preliminary hearing on charges that he killed his ex-wife, Nicole, and her friend, Ron Goldman. Regardless of all the media hype by which "The Juice" has already been found guilty, we don't know whether he did the killing or not. We do know that he is at the "mercy" of a racist U.S. criminal "justice" system and will need the best legal defense team his money can procure. He has just added big-time lawyer F. Lee Bailey to the team he's already assembled. Interestingly, there is, at this point, not one African on that team.



The pictures tell the tale. O.J. is African. The persons he's charged with killing are Caucasian. But while the pictures make this plain, there has been no public discussion of this fact, no public discussion of the fact that one of the victims was a **CAUCASIAN WOMAN.** Yet we know that Caucasian editors, reporters, the prosecutor, and others are **thinking** about the color of the deceased Nicole Simpson. Afterall, racist images and paranoia concerning African men and Caucasian women have been an intergral part of U.S. culture and history. African men have been lynched, burned at the stake, castrated, and otherwise "punished" for even such a "crime" as reckless eye-balling of Caucasian women.

So if this thinking is going on, where's the talk? It's being kept behind closed doors because those who would do the talking want to ensure that this case doesn't bust up the myth of the "changed America," an America in which attitudes about "race" have moved past those which produced the murder of Emmet Till, for example, and in which a 1994 or 1995 jury won't be moved in the least by the fact that a **Caucasian woman** has been the alleged victim of an **African man.**

Of course, those of us who have functioning eyes and ears know better. But there has been a change. While Caucasian(particularly, male) insecurities and paranoia about African men and Caucasian women remain, there is a dynamic operating now that was not, at least to any appreciable degree, operating in the days of commonplace lynchings, Jim Crow, etc. In these days of million and multi-million-dollar contracts for athletes and other entertainers, some Caucasians understand that African male/Caucasian female liaisons can be useful to "white" supremacy.

Several years ago, Ernie Chambers(the only African member of the Nebraska legislature and no biter of his tongue) was addressing some Sisters and Brothers at the University of Nebraska at Lincoln and made the comment that the uniform of Africans on the Big Red football team consisted of

"a helmet, a pair of shoulder pads, and a white woman." In fact, the hooking up of African jocks and Caucasian females on college campuses is a rather common occurence. For a significant number of African jocks on campus, this is but rehearsal for their lives as professionals.

The idea of Caucasian supremacy is a funny thing--well, not rib-tickling funny. On one hand, the combination of Caucasians' feelings of superiority and their fear of genetic annihilation make liaisons between African men and Caucasian women taboo On the other hand, some Caucasians have learned that an African male's attraction toward--and in particular, preference for--Caucasian females can and does function as an effective control mechanism.

Caucasian America wants its male athletes big and strong, physically. But as far as the political and/or cultural consciousness of these athletes is concerned, it wants them either weak, ignorant, and submissive or staunch, flag-waving supporters of the status quo. The Caucasian Establishment understands that the more its athletes are lured toward the American Dream and are permitted to partake in it, the more they will cheer the status quo and be least inclined to rock the boat. For Caucasian athletes, the buy-off is big money and fame. For the African athlete, it is big money, fame, and a Caucasian woman.

The African male athlete, like other Africans in this country, has been taught that he is inferior to Caucasians and that, as a natural element of this idea, the beauty of his Sisters is inferior t that of Caucasian women. As the African male athlete begins to attain star status, he notices that his skin color seems to dissipate in the eyes of Caucasians and, as part of the process, his acceptability level rises. Indeed, his athletic prowess--and, later on, his money, if he makes it to the upper stratum of pro sports--makes him a kind of honorary American/Caucasian. He comes to feel

hat he now has "earned" the "privilege" of having he forbidden fruit--a Caucasian woman. And the aucasian Establishment is willing to go along, anking on the probability that this fruit will elp keep the "black buck" in line--quiet and doc- le, insofar as issues of substance are concerned. e know well of African athletes who can be loud nd outrageous but utterly unthreatening in any ignificant sense.

or most of this country's super-star African ath- etes, their comfort level(money and fame, as well heir generally superficial acceptance by Caucasian ociety), is adequate to keep them quiet and doc- le. The Caucasian woman functions as kind of an nsurance policy. If an African male is married to Caucasian, it is very unlikely that he is going o be any kind of outspoken and courageous advocate or African people. Afterall, his woman is a mem- er of the force by which we are oppressed. The frican is in the middle of a question of loyalty.

ho is he going to be loyal to--his "people" or his oman? What does he know about his people? More han likely, he has little concept of being part of people; probably went through a situation in col- ege in which he was treated as a prized specimen, oused in a prized-specimen(athletic) dorm, and otherwise kept somewhat isolated from other African tudents and their causes. He probably sees all is rewards as having come from Caucasians and is rapped up in his Caucasian woman not only because she is the ultimate of beauty and goodness(in his lemented consciousness) but also because she repre- ents the "generosity" of the Caucasian society hat has enabled him to be "livin' large."

s stated in the first paragraph of this commentary, e do not know whether "The Juice" did the killings for which he stands accused. What we do know is hat another African male is in jeopardy because he couldn't see the beauty of the trees in his own forest for being bedazzled by others' forbidden fruit.

-Editor

EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., Africa, and elsewhere. "Community News" is another vehicle.

We encourage you to submit your reports, essays, poems, etc. Please enclose stamped return envelope

FROM OTHER SOURCES

The Silencing of Mumia Abu-Jamal

"Two days after National Public Radio announced that it would air a series of commentaries by Mumia Abu-Jamal on its national 'All Things Considered' program, NPR suddenly vetoed any broadcasts by the nation's only death row political prisoner ...

"NPR's...censorship was accompanied by a blizzard of hostile headlines in major newspapers across America aimed at dehumanizing Jamal as a 'cop killer', 'death row con'. Threats were reprinted from Philadelphia president of the Fraternal Order of Police, Michael Lutz, that 'He should be dead. He should be dead. He should have been dead a long time ago'(NEW YORK TIMES, 15 May)...Lutz bragged, 'We went to the federal government to stop funding for NPR". On the floor of the U.S. Senate, Republican whip Robert Dole railed against NPR for daring to let Jamal speak to the American people...

"The cops have campaigned on radio talk shows and TV newscasts with a nightly barrage demanding his execution...

"The NPR gag order has met with widespread outrage. The network has been inundated with phone calls calls and letters demanding that Mumia be heard. Local NPR affiliates have voiced opposition to this blatant censorship, and Chicago's WBEZ is broadcasting what NPR refuses to air. So are other noncommercial radio stations, including New York's WBAI and other Pacifica stations..."

"...the voice of Mumia Abu-Jamal **was** heard on June 3 in New York City, when over 250 people filled the Ethical Culture Society's auditorium to hear the words of this award-winning black journalist who became known as the'voice of the

voiceless' for his powerful articles and radio commentary championing the cause of the oppressed. The speak-out, hosted by actor Osssie Davis, was organized by the Partisan Defense Committee and the Committee to Save Mumia Abu-Jamal to protest NPR's May 15 cancellation of a series of commentaries by Jamal, the former Black Panther Party member and MOVE supporter...

"Mumia has already spent 12 years behind bars on death row at Pennsylvania's Huntington state prison, framed for the shooting of a Philadelphia police officer...

"At the June 3 speak-out, Ossie Davis...pointed to the huge number of young black men who are either in prison or wards of the racist 'justice' system...

"The June 3 speak-out attracted a diverse audience and featured a wide array of presentations centered on Mumia Abu-Jamal's own words. The entire event was taped for broadcast, effectively breaking the ban imposed by NPR and bringing the man and his message to the public. The highlight of the evening was a moving reading from Jamal's commentaries by Ossie Davis, Judge Bruce Wright, author of BLACK ROBES, WHITE JUSTICE, and Bernard White of WBAI radio..."

-from "Let Mumia Abu-Jamal Be Heard," pages 12 and 11, May 27 WORKERS VANGUARD(N.Y., N.Y.); "Let Mumia Abu-Jamal Speak," pages 1 and 6, June 10 WORKERS VANGUARD

African Women And Imprisonment In The U.S.

"Today Black women comprise nearly half of incarcerated women. Between 1980 and 1989, the rate of increase of the female prison population was nearly twice that of men. Sixty-eight percent of

incarcerated women have been convicted of non-violent crimes such as drug-related offenses, fraud and larceny, and the remaining 32 percent for violent crimes. Fewer than half of these women had jobs at the time of arrest...

"According to the Bureau of Justice statistics, 43 percent of all incarcerated women are survivors of sexual and physical abuse, and experts in the field suggest that the figure is low...

"Most incarcerated women have never been through therapy or counseling or had any opportunity to work through childhood traumas. They grow up frightened, angry and confused by reality. The first step in altering that reality is often alcohol and drug abuse. Most of these women began abusing substances between the ages of 10 and 14...

"By the time they are incarcerated, more than 80 percent of women are mothers, and two thirds had children when they were under 18. Eight to 10 percent of women are pregnant at the time of incarceration.

"When women go to prison, their children are usually left in the care of relatives; half of the time it is the grandparents...

"The relationship between imprisoned mothers and their children is often nonexistent. At best it is tenuous. Visits are infrequent, often because prisons are located in rural areas hundreds of miles from inmates' families. Telephone calls are sporadic and difficult...

"Significant numbers of incarcereated women without relatives to care for their children lose them to the foster-care system. In some states, if children are in foster care for a year, the state can initiate the termination of parental rights..."

-from "Doing Time: Our Women In Prison," pages

83, 84, 86, 158, 160; May ESSENCE Magazine(N.Y., N.Y.)

U.S. Gangsta Life And African Females

"Today the expectations for a better life that many young people held during the sixties and seventies have given way to a sense of despair. Many young African-Americans live in segregated neighborhoods, which are locked out of a technologically advancing world. Unemployment rates as well as dropout rates for Black and Latino youngsters, are still unacceptably high. Black youngsters, like other young people in American society, are also bombarded with images of material wealth and the good life--fast cars and designer clothes--as a means to enhance self-esteem...

"Many youngsters at risk also come from dysfunctional and abusive families, and they often look for affirmation and a sense of self-worth in the street...

"Gangs are also recruiting more young women. In Los Angeles females comprise approximately 15 percent(about 6,000) of the gang population...

"Most girls become involved in gangs through their relationships with friends, boyfriends or family members who are members. Because gangs are so prevalent in some areas, many girls join to avoid harassment from gang members...

"Generally a girl's involvement is gradual, beginning with casual socializing until she expresses the desire to be 'jumped in' or 'courted in'(initiated). Before they are accepted, members must prove in a variety of ways both their loyalty and their desire to join...Once accepted, members are bound by loyal neighborhood-gang ties that supercede blood ties, even in the face of death.

"This code of honor appeals to many girls who have

come from abusive or neglectful families...

"For many girls, gang membership is primarily a social activity. They spend most of their time skipping school, getting high, gossiping, listening to music and flirting with male gang members. Girls anxious to make money...may also use gang ties to hustle drugs...

"Hard-core members, who make up about 5 percent of all female gang members, adopt the defensive macho persona of their homeboys. To prove they can "handle theirs" as well as any male, they often participate in high-risk criminal activities, such as robberies, car jackings, burglaries and shootings. These girls often speak of earning the "respect" of their homies as an achievement that justifies their reckless conduct...

"Some girls, especially those who have been sexually abused, also engage in high-risk sexual behavior. These girls, who are called toss-ups, often earn their reputations by sexually servicing male gang members...

"Recreational activities and educational and job-training programs that are designed to aid male gang members don't address female issues like pregnancy prevention or sexual abuse. Without these services, girls at risk will continue to fall back on the security of the gang..."

-from "Gangsta Girls," pages 64-66, 116-118; July ESSENCE Magazine

Positive News On Los Angeles Gang Scene

"Two years ago, when rival factions of the city's notorious Bloods and Crips in Watts first exchanged vows of peace, skeptics predicted that it would neither last nor catch on.

"Two years later, that truce among the Black community's three largest housing projects is still hol-

(cont. on page 12)

KUUMBA

BLACK BEAUTY

Black Beauty,
Black sister,
Black love, Sweet love.

In her hands resides warmth,
Warmth of heart and of temper,
Like energy untapped, unharnessed.
It is fresh.
It explodes, when she feels
Something is amiss,
When she feels Black Beauty
Is not getting her due.

Who says she is asleep?
Not any more,
Not any more.
Take care, brother!
Sister is awake,
Sister is alert.

Black Beauty,
Let me see only the smiles
On your face,
The delight of the world.

-Dr. Tunde Okanlawon,
Univ. of Port Harcourt, Nigeria

ding strong; and slowly but surely, more of Los Angeles County' 300 other Bloods and Crips factions are catching on to the idea of an end to death and destruction.

"Case-in-point: On May 18, more than two dozen additional rival Bloods and Crips factions recently joined in on the truce...

"After nearly two months of closed-door and intens negotiations, 'shot-callers' of the county's Westside gangs finally exchanged embraces and announced their efforts to develop economic power to help themselves and their communities.

"Khalid Shaw, president of the Los Angeles-based advocacy group Stop the Violence/Increase the Peace, said that after intense dialoguing, airing airing out old greivances, anger and pain, the former gang members decided to seriously venture into legitimate businesses to fund recreational centers, drug treatment facilities and community outreach programs...

"Under a trial business proposal, the gangs plan to raise $5,000 in at least 20 neighborhoods by holding dances and basketball games to amass $100,000 to fund business ventures and programs, Mr. Shaw said...

"Mr. Shaw said he routinely warns gang members about government counterintelligence programs and police operatives planted among the sects to create dissention and to break up the truce..."

-from "Gang Truce Holds In Los Angeles," pages 10 and 31, June 8 THE FINAL CALL(Chicago, IL.)

African Jews: Kicked To The Curb In Israel

"In May 1991, the world witnessed one of the largest ethnic mass transfers known in modern history.

"For political and economic reasons disguised unde

(cont. on inside back cover)

COMMUNITY NEWS

On Sunday, June 12th, we held our annual banquet here at the prison. Our guest speaker was Ashra Kwesi, a historian based in Los Angeles who has done extensive studies on ancient Nile Valley cultures, African origins of the major "Western" religions, the impact of racism on the telling of history, etc. Ashra has spent more than a dozen years doing research in Africa and elsewhere and has spent considerable time studying under the guidance of Dr. Yosef ben-Jochannan.

Our program began with the libation ceremony and recitation of the Harambee Afrikan Cultural Organization creed and the Nguzo Saba(Seven Principles). Alaga(Chairman), Mondo, welcomed our members and guests, made brief remarks about the accomplishments and difficulties of the term of office which the outgoing Central Committee has just completed, and introduced Ashra Kwesi.

Ashra made comments introducing the subject of his address, "History of African People And The Bible: The Untold Story," and then moved to the rear of the gym to deliver a slide presentation to provide visual documentation of the history he would relate to us. Among the matters he addressed were: the African origins of the virgin birth myth; THE BOOK OF COMING FORTH BY DAY AND BY NIGHT's 147 Negative Confessions as the source for the Ten Commandments; the role played by racism in the distorting of Biblical history, particularly with regard to the "racial" identity of Jesus and other Biblical figures, and the role played by racism with respect to color imagery in Biblical and other Christian literature; origins of European Jews(Ashkanazim); etc.

Kwesi's presentation was riveting and information-packed. And due to time constraints, the Brother delivered his presentation in about half the time he would normally have used, which meant that our members and guests really had to

be on their mental toes to keep up. His presentation was, on a number of occasions, met with comments and other sounds from the audience that generally were equivalent to "Damn"! In short, the Brother was pulling the covers off things.

Following the Kwesi address, we moved to the mess hall for a meal consisting of baked cod, ndiwo za mpiru wotendera(a traditional African dish using collard greens as the main ingredient), black-eyed peas, and other dishes. Orville Jones played African-American classical music(so-called "jazz") on keyboard during the meal.

We returned to the gym after the meal for the passing of the staff of authority from the outgoing to newly elected Alaga, the recognition of the outgoing Central Committee and introduction of the new, and the giving of the oath of office by Ashra to the new Central Committee members.

Scheduled to perform after this installation were Orville Jones and his wife, Servalia(vocals), as well as Norman Love(saxophone). However, because the program had gotten started late, they were only able to perform two very abbreviated numbers. The program was concluded at just after 8:00 p.m.

We wish to thank our brother Ashra Kwesi and the brothers and sisters who worked with us to make his appearance possible; the brothers in the kitchen who prepared for us the fine meal; the members of our organization who set up the gym and cleaned up afterward; the brothers and sisters from the outside who attended our banquet; and everyone generally who contributed to the success of this program.

-Editor

BACK IN TIME

Italy ruled Eritrea from the 1880s until the British marched in in 1941...After World War II Eritrea's fate was turned over to the U.N. In 1950, U.S. Secretary of State John Foster Dulles told the Security Council, "From the point of view of justice the opinions of the Eritrean people must receive consideration. Nevertheless, the strategic interests of the U.S. in the Red Sea basin, and considerations of security and world peace make it necessary that this country has to be linked to our ally, Ethiopia." The UN obediently federated Eritrea to Ethiopia.

Haile Selassie, Ethiopia's...emporer, moved quickly--banning the Eritrean flag and languages, finally abolishing the Eritrean assembly--and then began packing up Asmara's factories, machine by machine, and trucking them off to Addis Ababa...

In 1961, the nationalist Eritrean Liberation Front took up arms. Ten years later, the secular,... Eritrean People's Liberation Front, the EPLF, was formed. By 1974, when the emporer was overthrown by the Ethiopian popular movement, the fronts had lberated most of Eritrea. But dictator Haile Mengistu Mariam(his requests rebuffed by the U.S.) turned to the Soviet Union for a massive infusion of arms. The Soviets were delighted to have Ethiopia--big, populous, a symbol of African independence--as its client.

For the next 15 years, the EPLF faced Russian MiGs and T-54 tanks, yet year after year defeated massive Ethiopian offensives,...and village by village took over military control and civil administration of the country.

In 1989, the EPLF captured the port city of Massawa, cutting Ethiopian Asmara, Eritrea's capital, off from supplies...In May 1991, the EPLF fighters entered Asmara unopposed...A few days later, Addis Ababba fell to the Ethiopian Peoples Democratic Revolutionary Front..**Source: Spring BREAKTHROUGH**

ANNOUNCEMENTS

This appeal is to all of you loyal readers who have supported MOBETTER NEWS with your annual subscription. It is particularly addressed to those regular readers who have been fortunate enough to receive complimentary copies. This appeal is also addressed to all persons of goodwill, who wish to help MOBETTER NEWS to continue its very important mission of spreading the word of pride of heritage and of bringing enlightenment through discussion of current problems and events of African-American people and all other people of good will.

The purpose of this appeal is to make all of you aware of theneed for your financial support of MOBETTER NEWS, which made its appearance four years ago and has been supported financially out of the pockets of Dr. Gloria Latimore Peace and her spouse, Dr. James Peace, Jr. It has come to a point where this situation cannot continue. We are calling upon you to help us institutionalize MOBETTER NEWS by becoming a member of the OMNI-U Family. You can do so by purchasing a $15 general membership, a $25 booster membership, a $50 sustaining membership, or a$100 annual sponsorship. For information on what these various categories of membership entitle you to, write to: MOBETTER NEWS/OMNI-U; P.O. Box 1447; So. Holland, IL.; 60473

Essay Contest - $500 Prize. The topic is: "What Can We Do To Stop Crime In The African-American Community." There is a limit of 1,500 words and the deadline is July 30, 1994. Send entries to: Freedom Found Books; 5206 So. Harper Ave.; Chicago, IL.; 60615. Fomo INfo. - (312) 288-2837.

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the code name of 'Operation Solomon' and described as a 'rescue' mission, 20,000 Black Ethiopian Jews were secretly flown from Addis Ababa to Tel Aviv...

"Israel wanted to have a new image...The U.N. resolution that had equated Zionism with racism made it difficult for African leaders to do business with a state that has been founded on a Nazi-like ideology...Israel also sought to acquire cheap unskilled foreign labor to replace Palestinian workers who had been viewed as a threat to its survival as a Jewish state...

"The religious and secular authorities" [in Israel] "do not accept the Ethiopian immigrants, the oldest Jewish community in the world, as 'true' Jews. Unlike Jews of all other nationalities, the Israeli identity card that must be carried at all times refers to an African Jew as 'Ethiopian' rather than 'Jewish'...Even Ethiopian Jews who came to Israel in 1984 as a part of 'Operation Moses' continue to live in absorption centers that are designed to be temporary transitional shelters. Ethiopian Jews, as a whole, suffer from lack of employment. Seventy-five percent of them live on welfare. The only choice that is left wide open to them is to join the Israeli army...The rate of suicide among Ethiopians is five times the Israeli average...

"To be included in the Law of Return that grants Israeli citizenship to every Jew in the world, Ethiopians were ordered in 1985 to go through a humiliating conversion process before they can be accepted as Jews. This involved, for males, the drawing of blood and, for both sexes, ritual bathing...

"According to data provided by the Israeli Ministry of Labor and Social Welfare...newborn Ethiopian babies put up for adoption...are placed in the same category as children who are ill or suffer from birth defects or retardation. They are offered to 'less qualified parents' such as single parent family or elderly couples..."

-from "Ethiopian Jews Are Unwelcome In Israel," pages 13 and 27, May 25 THE FINAL CALL